

# Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 31<sup>st</sup> May 1996, at Nunspeet - Holland

Allah sets forth the parable of a slave who is owned having no power over anything and whom We have provided a fair provision Ourself and he gives alms thereof privately and openly. Are they equal? Praise be to Allah! But most of them know not.

*The Holy Quran.* al-Nahl [The Honeybee]: 76.

Today the seventeenth Jalsa Salana of the Ahmadiyya Jamat [Community] of Holland is beginning and this Friday Sermon is also the inaugural address to their Jalsa. On this occasion I wish to offer some advice the Holland Jamat.

In this verse Allah the Almighty presents the example of a kept slave who has no authority over anything posited against the example of another person who is provided for by God and spends out of it secretly and openly for His cause. The question arises that the slave also receives from God. So what is the meaning behind his apparently being mentioned in a derogatory manner when Islam actually gives teachings of a very high standard concerning slavery. It commands that they be freed and treated kindly and slaves are well respected and given a status. In fact a slave of the world is mentioned here because a slave is always under subjugation. However the word *slave* is used especially because a man of the world and a slave to the world, no longer has any freedom whatsoever and is enslaved. He is also provided for by God but he cannot spend out of it of his own free will. However a slave of Allah spends out of whatever good provision he is granted by God for the cause of Allah. The following verse opens this subject in a wonderful way that a comparison is being presented here between the slaves of God and the slaves of the world.

A person so inclined to the world that they are totally enslaved to their wealth and possessions cannot be received before God and the signs of such a person are that he is unable to spend for the cause of God neither secretly nor openly.

The slavery of Allah the Almighty frees one from every other [form of] slavery. And everything uttered by one who becomes a slave to Allah is given an authority because the will of Allah is powerful and the will of Allah is also known as the truth.

Absolute justice cannot possibly exist without a concept of Allah. No worldly power can establish absolute justice if their heads are not bowed before God. There are 2 things in relation to Allah, His love and His fear. The balance in His love and in His fear results in absolute justice. Whenever a part of human life detaches from the love or the fear of God it is also removed from absolute justice. The depth and the finesse of the subject of absolute justice and its relation to kindness can be clearly understood with recourse to examples from everyday life.

The demands of absolute justice in the organisation of the Community can sometimes become subtle. The organisation of the Community is an example of the laws of nature. Just as the laws of nature are essential to your survival the organisation of the Community is

essential to your spiritual survival. If you deal with the organisation of the Community with fairness and fulfil all its requirements you will certainly be able to breathe freely and satisfyingly and peacefully. Those who are disrespectful towards the Amirs, who rise up against the Amirs have no knowledge of the ABC of religion and it is this dissension from the organisation of the Community towards which I draw your attention. This disease is also present in Denmark where they poke out the weaknesses and are disrespectful towards whoever is appointed as the Amir. The Quranic verses and the blessed statements of the Holy Messenger of Allah ﷺ speak of the status of an Amir and draw attention towards obeying him so nobody has the right to be disrespectful towards an Amir appointed by the organisation. Those who are disrespectful towards the Amir also make the organisation of the Community a target of their allegations.

Our survival lies in absolute justice for it is absolute justice which gives birth to authority and it is important to deal justly with a person of authority. Allah the Almighty never lets any harm come to those who bow their heads before the authority established by Almighty God with a true heart. I have also delivered many addresses on the subject of absolute justice before but I have not yet told you even a thousandth of the subject of absolute justice which Almighty God has granted me the ability to understand. You should also ponder upon these things. The more you understand the subject of absolute justice, the more you can grasp its gnosis the more you will be able to deal with absolute justice. Our survival and all our progresses are connected to the system of absolute justice. May Allah enable us to adhere to it steadfastly and to fulfil all the requirements of being loyal to it.